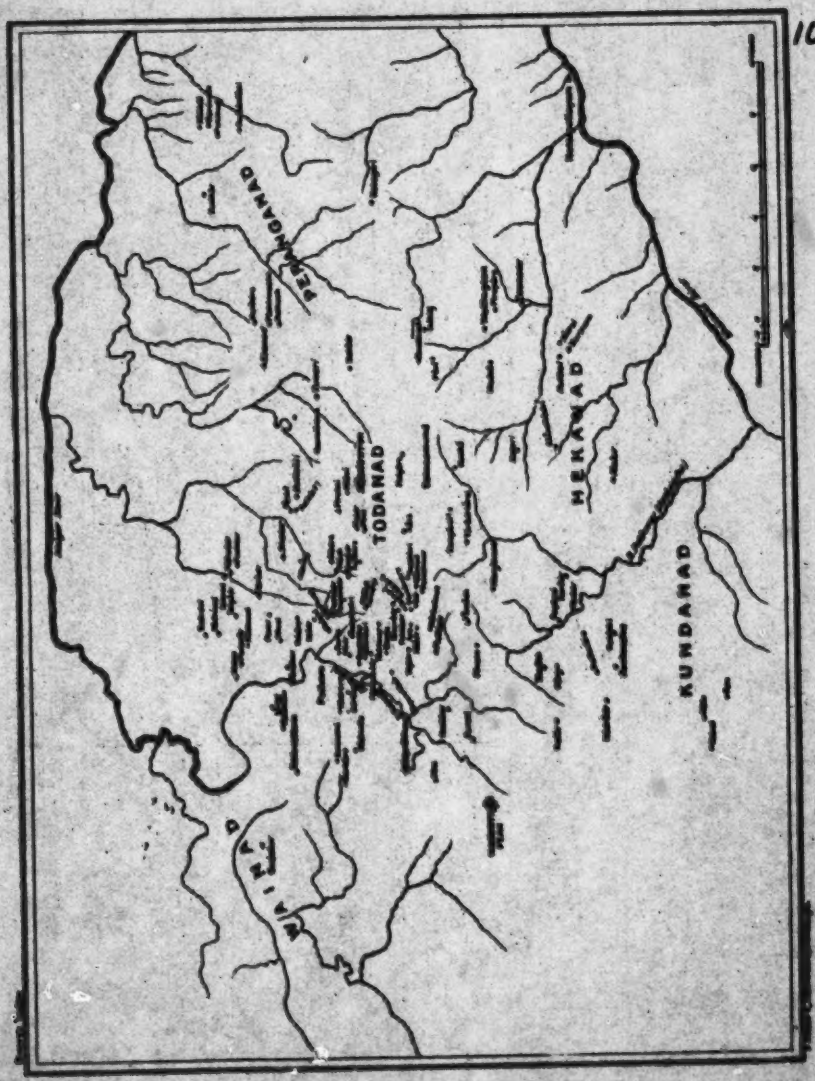
1: Rivers E-5 (ca. 1901–02) 1906 Toda

opp. Title page



1:Rivers E-6 (ca. 1901-02) 1906 Toda

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m, as in English.
n, as in English.
ñ, a nasal n, as in French.
p, *r*, } as in English.
s, a sound resembling the English s.
sh, as in English.
t, as in English and also for the lingual *ṭ*.
th the th both of though and throw.
v, *w*, } as in English.
z, the z of zeal.
zh, the si of occasion.

Sounds represented by *ch*, *s*, *sh*, and *th*, very frequently inserted euphonically in Toda words, have usually been omitted. I have also omitted the signs showing the long vowels whenever a word occurs frequently throughout the book, and the glossary should be consulted to ascertain the correct method of pronouncing such words. Similarly, Appendices III and IV should be consulted to ascertain the proper pronunciation of the names of places and plants.

I do not use the plurals of Toda words, either in the English form or in that proper to the Toda language; thus, I write "the two *palol*" and not "the two *palols*" or "the two *palolam*."

MAP.

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The names printed in the same type as KArs are those of Toda villages; the names in italics, as *Nanjanad* are those of Badaga villages; the names in small black type, as Ootacamund are those of towns with a general population, or of *dák* bungalows.

2: Marshall G-5 (1870) 1873 Toda

CHAP. I.

Turanian tree had first been biassed through the superior religious instinct of the Ârya.

If we consider that the many tribes of these three dominant races, brought into India the various habits, religious observances, and dialects of the diverse tracts of Asia whence they emigrated. When we further reflect on the different results which must have ensued during their residence in the country of their adoption, from the contiguity of certain of them to the progressive Brahmanical race, with its refined and copious vocabulary, its elevated moral code, with idealised pantheon of heroes and heroines; and the proximity of others to the carnivorous Kôl, his tutelary deities and bloody rites. Further, bearing in mind the isolation of tribes kept asunder by the lawlessness of the times, the pathless nature of the country, and the conservative nature of tribal barbarians;—we can readily comprehend why Drâvidian tribes have now concreted into separate nationalities, whose dialects are 'distinct though affiliated languages,'[11] and whose religion varies in every shade, from the simple but senseless, or perhaps cruel, observances introduced by original immigrants, to the complex rites of corrupted Hinduism.

The accompanying sketch map of the Indian peninsula describes the position in the country which the Drâvidians hold at the present day; when, after their wanderings and their wars, the various tribes of which the race is composed had settled down, then expanded into important nations, speaking distinct dialects, of which the following are now highly cultivated:—

i. Tamil. iii. Kanarese.
ii. Telugu. iv. Malayâlam.
v. Tuluva.

Three others, viz.,

vi. Toda. vii. Gônd. viii. Ku or Khond,

[11] Caldwell.

2: Marshall G-5 (1870) 1873 Toda

opp. p. 6.

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Drawn by Shaick Amir-ud-din.

2: Marshall G-5 (1870) 1873 Toda

remain in their pristine barbarous state; innocent even of written characters; and there are said to be several other minor dialects or corruptions belonging to small sylvan families holding unimportant geographical positions in the Drâvidian area. CHAP. I.

Remnants of the ejected Kôls are shown on the eastern limits, and Âryanised peoples are closed in on the entire northern boundary.

The Rev. Dr. Pope, in his contribution to this book,[12] gives it as his opinion that the Toda language was originally old Kanarese, and not a distinct dialect. He thinks that the language has dwindled to a mere skeleton, as a result of isolation and consequent degeneration of the people.

The early Indian history of the Todas has been as completely lost as that of the long protracted period which preceded their migration to the Dekkan.

We know, indeed, with a tolerable degree of certainty, both from their own legends and from those of neighbouring tribes, that until the last few hundred years they inhabited a jungle tract of inferior hills situated between the Kanarese and Tamilian districts, in the direction of Hâsanûr; which, on E. longitude 77° 20′ and N. latitude 11° 45′ form portion of the Eastern Ghats. And that they then divided into two or more parts, of which one settled in a northerly direction, near Kôlegâll, and the other migrated or was driven in the direction of the Nilagiri Mountain;[13] the greater number

[12] Vide Chapter XXIX., 'Outlines of the Tuḍa Grammar.'

At the time of recording this opinion, Dr. Pope had not had opportunity of perusing any portion of my descriptions of Toda life. Had he done so, it is possible he might have modified his views. I, who judge the Todas physically and through their antique customs and practices, fail to discover any degeneracy in the people; rather regarding them as not only without evidence of having been better, but with little appearance of having been materially different from what they now are, within any period whose length may be fixed or even approximated.

[13] Mr. Metz, who obtained this information from the Todas, is my authority for this paragraph.

2: Marshall G-5 (1870) 1873 Toda

CHAP. I.

settling on its very topmost plateau, where we now find them, whilst a small remnant, winding behind its north-western slopes, remained on one of the lower plateaus, called the Wynâd.

This modern place of Toda residence is an isolated mountain, upwards of seven thousand feet above sea level, upreared on E. longitude 76° 45′ and N. latitude 11° 20′, amidst the plains of South India—the gigantic and sudden culmination of the minor mountain-chain system, called the Eastern and Western Ghats, which there meet.

These, their last movements, having been very small and of minor importance, I have included their past and their present places of residence in one area, marked VI. on the map.

Not only the summit of the Nilagiris, but the tops of the minor rounded eminences thereon, are studded with kairns, raised for the reception of ashes of the dead, by a race whose history has been so completely lost that not a tradition even of it remains. On the same plateau are also a few kromlechs, also many deserted circles of stones, situated near streams of running water; some manifestly constructed for pounding cattle, others, with equal certainty, not made for that purpose —being in exposed situations and having rocky beds.

These erections undoubtedly do not belong to the Todas, who not only do not regard them with reverence, but assert that they were of a people antecedent to themselves on the mountain. Moreover they are found in many parts of the Indian peninsula and of Western India. But I may do service in drawing attention to points in which the cremation customs of this unknown race are those of the Todas, and to those in which they differ from them.

In brief, we find, from relics exhumed from kairns, that their owners made use of the horse: that they practised agriculture, holding the buffalo in high esteem, and burying its bell with the manes of the deceased. We learn that they were acquainted with the use of the spear, bow and arrow:

3: Breeks. Q5 (no date) 1873 Toda

Map preceding p. 1 (A)

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3: Breeks Q5 (no date) 1873 Toda.

Map preceding p. 1 (B)

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13: Peter E-5 (1939, 1949) 1963 AW60 Toda AW60

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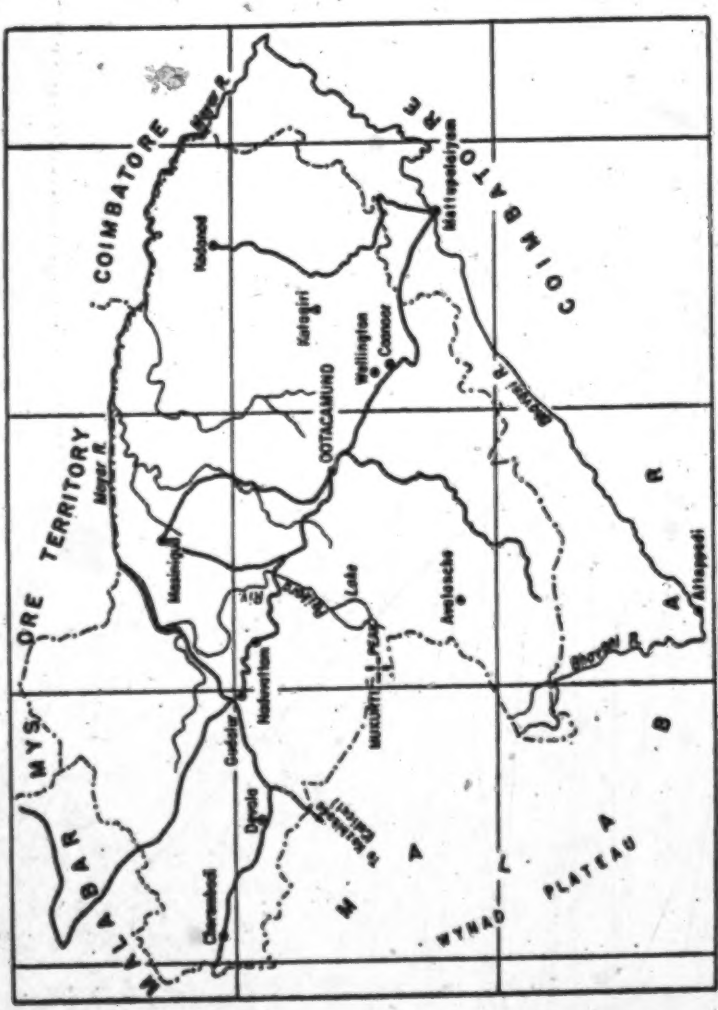

Map III. The Nilgiris. For the Toda *mods*, readers are referred to Rivers, *The Todas* (see Bibliography).